Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, JANUARY 23, 1830. NO. 4.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

EVILS OF A SELF-EXALTING SPIRIT.

[Concluded from our last.]

Before dismissing the text, I would subjoin some brief remarks, not in the spirit of reproach, but in the spirit of kindness.

It is well understood that many persons of different sects who profess to believe that Christ is God, have been disposed to account for the dissent from their favorite doctrine on the ground that the dissenters are too proud or disobedient to receive a doctrine so sublime or mysterious; and some of them adduce the very text I have been examining in support of their censorious principle. I would therefore seriously inquire whether this text, in its connexion, is not invincible proof, that Christ is *not* God, but a divinely authorized ambassador, as distinct from God as any human ambassador is from the king who sent him.

I think it does not appear from the history of the Messiah, that, during his ministry, any person had the least suspicion that he was God. There were however very different opinions respecting him. It is pretty obvious that the majority of the principal men among the Jews regarded him as an impostor, who assumed the office of a prophet without a divine commission. Others regarded him as a prophet whom God had sent, and some believed him to be the promised Messiah.

That he did not come in his own name or of himself, as an impostor, but was sent by God, Christ abundantly affirmed, as though he deemed it of very great importance that this fact should be understood and believed. I think we have no account of any other person in the Bible, who so frequently disclaimed all self-sufficiency, or who said so much of his entire dependence on God. In the verse immediately preceding the text, he had said, 'My doctrine is not mine but his who sent me.' But as this was a disputed point among the Jews, and what the Pharisees generally doubted or denied, Christ proceeded to tell them by what means they might be placed in a situation to decide the question impartially. He therefore said—'Whosoever is minded to do his will, shall discern whether my doctrine is from God or from myself.'

It is obvious that by the phrases '*from God* or *from myself*,' Christ made what he regarded as a very important distinction, and one in which his character was deeply concerned. He wished his hearers to become convinced that God sent him, and that he did not come without a divine commission—that his doctrine was from God, and not from himself. Now what would be the meaning of such language from the lips of any other ambassador of God, or of man? Would it not unquestionably denote that he was a distinct being from the one who sent him? Most certainly it would. Shall, we then explain the words of Christ on a principle which violates all analogy?

But on the supposition that Christ was God, what foundation would there be for a distinction between a doctrine '*from God*' and a doctrine *from himself*. If Christ was personally the Father, surely a doctrine from himself could be no other than a doctrine from God. Or if he was a person equal with the Father and the same in being or essence, still a doctrine from himself must have been a doctrine 'from God.' I confess I do not see that his language has either force or meaning but on that supposition that Christ was a being properly and essentially distinct from the God that sent him.

I am however aware that Christians of different sects will say, that when Christ spoke of receiving his doctrine from God, and being sent by God, he spoke of his human nature. But I do not find the least evidence that Christ so understood his own language. His word 'myself' naturally implies his whole person; and if his person was God, 'myself' implies God; for it was used as a pronoun for the speaker, whoever he was.

I am willing to concede that in many passages of scripture more is implied than the words seem to express; and if others are disposed to call the implied sense the internal sense, I have no objection. I cannot however but question the correctness of any science or any logic which represents the implied sense of scripture as a contradiction to the natural meaning of the words. Yet if there be an internal sense to Christ's testimony of himself which affirms that he was God, it must, I think, be the *reverse* of what his words express.

Now, as this is my real opinion, and, one that appears to me far more scriptural and rational than its opposite; why may I not impute it to a carnal or disobedient heart that others are disposed to say that Christ is God? What evidence can be produced, that I have not as good a right to assume this principle in respect to others, as they have to assume it in regard to me? Are they inspired and infallible teachers, and appointed judges of other men's hearts? If they are, let them exhibit the proper testimonials of such a commission. If they are not thus endued and missioned, let them come down to their proper level with other fallible men, and assume no principle which they would not that others should apply in estimating theirs. However highly I may estimate the talents, the learning, or the moral characters of some who assume this principle—the principle itself I must abhor, as of a delusive and pernicious tendency.

Were it even admitted that the text would authorize some one of the many sects of Christians to assume the censorious principle; should we not still need a revelation to designate the privileged sect? Is it not certain that such a principle would not be readily assumed by persons eminent for humility and a proper sense of human fallibility? Would it not be much more likely to be assumed by those who trust in themselves that they are righteous? It is true that I have known the principle to be assumed by persons in whom I had much confidence; but this I regarded as a defect of character, and the effect of delusion. Indeed I have been astonished when I have seen the principle assumed by persons apparently humble and intelligent; for the principle appears to me to cherish the opposite of Christian love and Christian humility.

As the principle is so obviously at variance with humility and love, would it not be well for its advocates, when they feel a propensity to indulge it, to ask themselves whether this propensity does not evince a want of spiritual mindedness, or of a disposition to do the will of God, in loving their neighbors as themselves? And what mere opinion in others can be more evidential of *moral defect* than such a propensity to censure?

Let it also be remembered that the *principle*, and the *spirit* which the principle is adapted to cherish, have been the sources of almost perpetual quarrelling among Christians, and the principal causes of all the persecutions, on account of religious opinions, which have disgraced the Christian name.

REFLECTOR

PRACTICAL.

[For the Christian Register.]

PRACTICAL GOODNESS, THE GROUND OF CHRISTIAN HOPE.

When our Saviour was asked, 'what shall I do that I may inherit eternal life,'—the answer was, 'keep the commandments and thou shalt live.' Did our Saviour here trifle with the inquirer,—or did he not rather teach us that a pure and obedient life, is the great requirement of his gospel, and the condition of our final salvation? 'If any man doeth righteousness,' says an apostle, 'he is born of God,' and will then be accepted of him. When the dead are raised, and the judgment is set—who shall enter into life? It is 'they that have done good,' and it is they only 'that have done evil,' that shall rise to be condemned. It is not in speculative views however just or consistent, if they sanctify not the life; it is not in firm adherence to doctrinal opinions, however correct; it is not in an imaginary imputation of another's righteousness, while our own is neglected; not in a reliance on the merits of Christ, while we are not careful and resolute to obey his commands; nor in a confidence and faith, though it be strong enough to remove mountains or raise the dead, if it produce not the fruits of charity and piety; but the Christian character consists in freedom from every disposition and habit of sin, in practical godliness, and rational, consistent, universal, affectionate obedience. To form us to such a character, Christ has given himself. Without this all other grounds of confidence are delusive; and with it, we may rejoice in a hope that never will fail.

There is something in this view, which brings consolation to the sincere amidst many of the perplexities and apprehensions, which may fill us with anxiety and trouble. When we reflect that we are now in a state of trial, eternal destiny is now at stake and soon to be decided; when with the feeling of solemn and trembling anxiety which such a thought awakens, we look around us on the conflicting and irreconcilable opinions of different sects; when from every side, we hear voices of importunity, of earnestness, of deep conviction, warning, and solemnly exhorting us to yield our belief to some peculiar view of Christian doctrine, at the peril of our salvation;—there are times when most minds will sink in perplexity, apprehension and sadness. At such times it is inexpressibly consoling to turn from the demands and denunciations of men, to the simple and plain requirements of the gospel of Christ. At such times, be not discomforted, Christian. If Christ gave himself for us, to redeem us from iniquity to good works, can you fail, at the last, if you faithfully endeavor to fulfil this design by a pure and holy life? If it be the end of the gospel to lead us to sobriety and godliness; if it bestows only on those that do good the promise of its rewards, will the imperfection of your judgment, the mental darkness over which you have mourned, the involuntary errors you have labored to correct,—will these rise up to condemn you, and render the mercy and the promise of God in vain? While you sincerely seek the truth, and zealously endeavor to practice it, can you fatally err? If your own heart condemn you not, then may you have confidence towards God, for he is greater than our hearts, and knoweth all things.

N. C. S.

The power and life of religion may be better expressed in actions than in words; because actions are more lively things, and do better represent the inward principle whence they proceed. *Scougal.*

DR. WILLARD'S DISCOURSE.

We gave, last week, an extract from Dr. Willard's Farewell discourse, on resigning the pastoral charge of the Church and Society in Deerfield. We add now, another extract from the closing address, which is in the same chastened tone, and characterised by the same depth of religious feeling.

In surrendering the solemn charge, with which I have been entrusted; in dissolving the sacred ties, by which we have been so happily united; I would insist a little more, my dear friends, on the closing sentiment of my text, on the efficacy of that religion I have preached, in promoting the true happiness of man; on its intimate connexion with all that is glorious to the eye of intelligence, and all that is dear to the pure and feeling heart. Yes, my brethren, the Christian faith is calculated above every thing else to advance your private happiness and to render the scene of your domestic labors, and cares, and joys, and occasional sorrows a little heaven upon earth; while husband and wife, parents and children, brothers and sisters are mutually united by the strongest bands of principle and affection, and are all prompted in their several spheres to unremitted efforts for their common good. The same influence will be diffused by the genuine spirit of the gospel, wider and wider, as the social circle enlarges, through neighborhoods, and churches, and towns, and states, directing and controlling every motion, harmonizing the most discordant interests of men, and leading infallibly to the happiest results in time and eternity.

Of the children now before me, I take an affectionate leave. Many of you these eyes have never known; but still I have had opportunities for giving you some lessons in relation to God and your duty, which I hope you will not forget, though you hear my voice no more. Still I cannot leave you without repeating in a few words the advice I have frequently given you. Always speak the truth; be kind one to another; honor and obey your parents; 'remember the Sabbath day, to keep it holy;' study your Bibles; 'be in the fear of the Lord all the the day long;' and never for a moment forget that you were born to die. My dear children, farewell.

Those, who are now in the full vigor of life, will suffer me to mingle with my pastoral adieu a few words of exhortation to them. In general, you fill at this moment the most important stations intended for you in your respective spheres. Guardians and examples of the young, and supports, it may be, of declining age, your domestic duties are solemn and sacred. On you too depend chiefly the civil and religious interests of the communities, with which you are connected. Let not your private or domestic concerns, then, absorb your attention, and exhaust all your activity and zeal. Consult for others, act for others, suffer for others. Remember that the common good may be advanced or impeded by the most inconsiderable member of society; and endeavor in all your social transactions to blend in due proportions charity and zeal, firmness and condescension, and especially in the choice of a man to fill the sacred place, I am now to leave vacant. Wishing you the highest edification and comfort under the ministry of my successor, I now bid you farewell.

With those, who are now descending into the vale of age, I must of course have a tender parting. It is not, I think, *my* will, but the providence of *God*, which has brought me into the posture, in which I now stand. Had not my sun been so early obscured, most cheerfully would I have continued with you, to solace the twilight of your day, and support your tottering steps on the verge of the grave. As it is, I would say, 'Peace be unto you; that peace of God which surpasseth all understanding.' With the unfalling consolations of religion, your last hours will be your happiest hours.

Though life is short and uncertain, the providence of God may give us another meeting, and a happy meeting on this side of eternity; still, it becomes us to remember that 'the time is short.' Yet a little while, and we must all commence that journey, on which we can never retrace a single step; from which, if faithful to Him who has called us, we shall not wish to return. Yet a little while, and the blessed hour will arrive, when, as I hope, I shall meet you in perfect holiness and glory, before the throne of God, through his rich mercy in the great Redeemer. Till that time, my respected fathers and mothers, farewell.

BIBLICAL.

[From the Monthly Repository.]

NOTES ON PASSAGES OF SCRIPTURE.

——rudem
Tu doce, præferque lucem, scita mediter ut tua.
Buchanan.

Psalm xxxix. 4, 'Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.'

This is a better rendering of the verse than what occurs in the Psalter of the Book of Common Prayer, '—let me know mine end, and the number of my days, that I may be certified how long I have to live.' The writer does not ask for a knowledge of the specific number of the years of his mortal being, the actual term of his individual life: his prayer is for a practical acquaintance with the limits of human life generally, with its average duration; a knowledge this not unattainable, and highly essential and important! See Psalm xc. 10, where we have the parallel and explanatory passage.*

Psalm xlix. 14, '—Death shall feed on them.'

It should be, 'Death shall tend them:' i. e. as a *shepherd* tends his flock. So in the LXX., θανατος ποιμανει αυτους; and this use of the verb is agreeable to its signification in Ezek. xxxiv. 2.† Mendelssohn gives no very dissimilar rendering, *Sie triebt der Tod*—'Death drives them on.' The writer's idea that of *pastoral* government and care, is retained, too, in Merrick's translation and paraphrase:

'—Death, within the vaulted rock,
Stern Shepherd, guards the slumbering flock.

Eccles. xi. 9, 'Rejoice, &c.—but know thou, that for all these things God will bring thee into judgment.'

Commentators differ from each other as to the exact import of this address: some take the former part of it to be *ironical*—a 'caustic apostrophe;'‡ some deem it an admission that the young may indulge in certain pleasures, if they indulge in them with moderation and under a sense of their moral responsibility. I have always thought the passage an example of dignified *irony;* because I recollect no texts of scripture, where *to walk in the way of our hearts, and in the sight of our eyes*, has a favorable signification.

Matt. xi. 18, 'John came neither eating nor drinking.'

This is one of numerous passages, which, if received only according to the sound of the words, and without comparison and inquiry, would exhibit an absurd statement, and provoke the sneers of the half thinking. If we advert to the Hebrew idiom, no difficulty will exist. The phrase is eliptical: Isaiah xxii 13. Something must be supplied; namely, 'eating *bread* and drinking *wine*'—and in the parallel text, Luke vii. 33, we have the complete form. Perhaps the Baptist's food, in the desert, consisted principally of vegetables. That his life was, for some time, retired, and rather ascetic, is certain. On this account, they who were disaffected to his office, spoke, of his being under the influence of melancholy madness. Jesus Christ, on the contrary, because he mixed with mankind, for their instruction and advantage, was accused of excess in social pleasures, and of a love of conviviality. His address to the multitude, on these subjects, is a perspicious illustration of the phraseology on which I am remarking. It should be added that Col. ii. 16, in Newcome's translation, serves to elucidate the clause in Matthew.—Christianity prescribes *temperance* in all our secular enjoyments, without enjoining *abstinence*.

2 Cor. xi. 25, '—a night and a day I have been in the deep.'

Paley supposes, [Hor. Paul., in loc.,] 'in an open boat.' The supposition is admissible. But I judge it still more likely that the apostle here speaks of his being 'on a raft;' a situation of greater peril and inconvenience. On the sea coast in the vicinity of Tarsus, and in times when the art of navigation was so imperfectly understood, this specific kind of danger would be experienced by the indefatigable missionary.

Gal. iv. 10, 11, 'Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.'

A presumption of the strongest nature that the Epistle to the Galatians was written before the destruction of Jerusalem, and by an author in the circumstances of Paul! But this is not the only use to which the passage may fairly be applied.

How different is Christianity from Judaism! Not indeed as to its evidences, its author, and the object of worship that it holds forth, but in respect of its spirituality! Sabbaths, new moons, fasts, years of Jubilee, make no part of the dispensation of the gospel. My meaning is, that Jesus Christ and his apostles demand from us no such observances, as belonging to the religion which they promulgated. Instrumental duties, it is true, will never be slighted by any well informed and consistent follower of our Saviour: Judaical seasons and ceremonies, however, such a disciple of him will not countenance. Theories and systems which pass for Christianity, should be estimated by this test; many of them are manifestly Jewish; exhibiting the genius of the ceremonial law rather than that of Christ's religion.

2 Tim. iii. 6, '—silly women.'

The term in the original is remarkable, γυναικαρια. I know not that our own language possesses any corresponding diminutive. Such a diminutive, nevertheless, we find in some of the continental languages, as well as in the Latin word *muliercula*.§ The French Genevan Translation, of the date of 1747, employs in this passage the expressive noun *femmelettes*, which I recollect to have seen in Montaigne's Essays: in the last Fr. Gen. N. T. it is not retained. Luther has *weiblein*, and Diodati, *donnicciuole*. The classical and theological student should be referred to Wakefield's Transl. in loc., and to his Silva Critica, Pt. i. § liii.: that ingenious writer says, 'Hoc nomine designat apostolus homunciones levibus animis, pravos, et sine sensu judicioque; qui malorum hominum artificiis se ludificari temere patiuntur: Αχαιδας, scilicet, ουκ ει' Αχαιους—Vere *Phrygios*, neque enim *Phrygas:* ut cum summis poetis loquar.' Newcome and the Editors of the Impr. Vers. have 'weak women;' and this perhaps is the most admissible English rendering.

Heb. vi. 20, '—whither the forerunner is for us entered, even Jesus.'

In this passage of the New Testament, and in no other, Jesus Christ has been styled 'the forerunner' [προδρομος] of his disciples. Yet the character is real and momentous, and the figure eminently impressive and animating. Our risen, ascended, and exalted Lord, has passed into the heavens for us [Heb. iv. 14]: the pledge, the example, of the future immortal glory of his faithfut servants. I think, with Schleusner, [in verb.,] that the image is general in this verse: it may be illustrated by John xiv. 2. In some other parts of the epistle we read allusions to that branch of the High Priest's office and privilege which consisted in his going annually within the vail.

Scriptural views of the person of Jesus Christ, enable us to meditate with special advantage and delight on the words, 'whither the forerunner,' &c. Behold Him as unreservedly 'that man whom God hath ordained,' and anointed with the oil of gladness above his fellows, and you discern and feel your own interest in his resurrection, triumphs, and return.

N.

* Jortin's Sermons, Vol. III. No. vii.
† Mon. Repos. Vol. XXI. p. 450.
‡ Hurd's Sermons at Lincoln's Inn, (1785,) Vol. II. p. 243.
§ Vulgate.

THE WEDDING GARMENT.

Matt. xxii. 11.—Eastern marriages were celebrated with great splendor and festivity. Those that were invited to the marriage, were expected to appear in their best and gayest attire. If the bridegroom was in circumstances to afford it, wedding garments were prepared for all the guests, which were hung up in the anti-chamber for them to put on over the rest of their clothes, as they entered the apartments where the marriage feast was prepared. To refuse or even neglect putting on the wedding garment was reckoned an insult to the bridegroom, aggravated by the circumstance that it was provided by himself for the very purpose of being worn on that occasion, and was hung up in the way to the inner apartment, that the guests must have seen it, and recollected the design of its suspension. This accounts for the severity of the sentence pronounced by the king, who came in to see the guests, and found among them one who had neglected to put it on; 'And he saith unto him, Friend, how camest thou in hither, not having on a wedding garment? And he was speechless,' because it was provided at the expense of the entertainer, and placed full in his view.—'Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.'—*Paxton.*

BIOGRAPHICAL.

REV. THOMAS BELSHAM.

The recent death of this eminent man has been recorded in the London journals. Under our editorial head will be found some remarks on the most distinguishing features of his character. Our next files of foreign periodicals will probably contain ample details of his history. In the mean time we give from the London Morning Chronicle, the following notice of a Funeral Sermon 'preached to his memory, by the Rev. W. J. Fox,' on the 22d November, and which, says the Chronicle, 'will perhaps stand in some measure in the place of a biographical notice of the deceased.'

The text chosen for the occasion was Matt. xiii. 52. 'Therefore every scribe which is instructed unto the kingdom of Heaven, is like unto a man that is an householder, which bringeth forth of his treasure things new and old.' The ancients, said Mr. Fox, had a custom of not sacrificing to their heroes until after sunset; but after that period they did sacrifice to them, and in imitation of this, the Unitarians might do homage to the memory of Mr. Belsham after his death, for he was indeed a well-instructed scribe, and a householder who, of his treasure, brought forth things new and old. After running through a general but fervid description of the excellencies and uses of the scriptures, the Reverend Gentleman proceeded to urge that Mr. Belsham had shewn his cognizance of these by the works which he had given to the public; and, in proof of this, enumerated his summary view of the evidences of Christianity, written for the purpose of proving the truth of the Divine Revelations; his improved version of the scriptures, which, though it had great defects, was, with its preliminary dissertation and notes, a valuable mass of critical information; his work on the Epistles of Paul, which, independently of other merits, had that of elucidating passages, which, before his time, had frequently been given up as hopeless and profitless; his constant advocacy of the right of all men to exercise their private judgment, whether Roman Catholics or unbelievers; his review of Wilberforce and many others; to which also might be added those volumes which afforded a noble specimen of his pulpit doctrine, the readers of which he (Mr. Fox) pitied, if they were not induced from their contents to venerate the author as a Christian moralist, and as a powerful gospel preacher; and it might be observed of them all, as a great increase of their worth, that one and the same spirit

seemed to pervade the whole of them, so that his motto to them all might well have been 'There is one God, and one Mediator between God and men—the man Christ Jesus.' It would also be found that Mr. Belsham's services were enhanced by reference to the time and circumstances under which they had been performed; the works of a Priestley and a Lindsey required a Belsham to carry them on to their completion, so that the cause of truth might be borne on through a period when men were as little disposed to understand Unitarianism as to tolerate it. It had become necessary to indicate to the Christian world the whole extent of the corruption that existed; this was what Belsham did, and they should thank Heaven that he had lived to reap a noble harvest. There was a felicitous correspondence between the mind of the man and his work. Mr. Belsham had little or nothing of originality or imagination, and it was therefore fitting that he should be the follower of men of more ample possessions in those respects than himself. It was fitting that they should discover this great and valuable region, and that he should map out and subdue it; it was also fitting that he again should be followed by those who were qualified to beautify and adorn it. The importance of Mr. Belsham's works had been strengthened by his character, which was such as always to command the respect of the world: it was this that had obtained for him early in life the Divinity Professorship at Daventry—an appointment which, from feelings highly honorable to himself, he had subsequently resigned; and it was this which had procured his appointment to the College at Hackney, and to the Essex Street Congregation. The character of Mr. Belsham's piety was solemn and sincere; and he had come to the grave full of years: his bodily sufferings had been such, that for some time those who wished him best could not wish him a prolongation of them. The tomb of Lindsey contained his ashes, and around him were the ashes of those who had fought the good fight, and who now with him sleep in Jesus.

CHRISTIAN REGISTER.

BOSTON, JANUARY 23, 1830.

REV. THOMAS BELSHAM.
MINISTER OF ESSEX STREET CHAPEL, LONDON.

By recent intelligence from England we learn the death of this gentleman. He died in November last, at a very advanced age, and after a long period of bodily infirmity.

We anticipate from other journals, particularly those to which Mr. Belsham by his writings and influence largely contributed, full details of his life and character. These, as we may find opportunity, or as they may prove interesting we shall lay before our readers. We shall for the present attempt only to gather up a few recollections of a good man and distinguished minister, whom many among us have known, and have cause to remember with respectful and affectionate regards; of one, who was eminent by his virtues and by the unwearied devotion of a long life to whatever he regarded as the interests of truth and piety, of human freedom and happiness.

The name of Mr. Belsham has indeed been familiar to multitudes in this country, either for praise or for censure. And it has borne a large share of the obloquy, which misconception or prejudice, uncharitableness or honest zeal have never ceased from the days of Priestley to pour upon the name of Unitarians. The characteristic honesty of Mr. Belsham would never suffer him to shrink from the most undisguised avowal of all his views; and his moral courage never failed to sustain his cheerfulness and trust amidst the harshest calumny and reproach. As a writer, scholar, and divine he is known by numerous publications, both theological and moral, biographical and political; more especially by his last work, on the Epistles of St. Paul. And whatever diversities of opinion may exist—and many such there unquestionably will be—as to some of his speculations; nay however some even of those, who, like himself, count it their honor to be numbered with liberal Christians and assertors of the unity and supremacy of the one God, even the Father—may find cause to object either to the doctrine, expression, or, possibly, sometimes even to the spirit of some of his *earlier* productions, yet no one can withhold from him the praise undeniably due to his learning and integrity; to his clearness of perception and freedom of investigation; to his ardent love of truth, or to his faithfulness, intrepidity and zeal in maintaining it.

But whatever distinction may be conceded or denied to Mr. Belsham as a philosopher or divine, his friends will never cease to rejoice in the far more enviable distinctions of his moral worth.—Few men were ever more faithful to their convictions and principles than was he. The strictest purity, unimpeachable integrity, fidelity, kindness and benevolence in all the relations, he sustained; with the most filial views of God, and unalterable trust in a paternal Providence, were among his distinguishing graces. His temper was truly benevolent; his manners were marked by the courtesy and good will of a Christian gentleman. Especially was he a kind friend, and wise counsellor of youth. And to students in theology, as well as to his younger brethren in the ministry, his friendship and his patronage, his advice, and when needed, his charity, were freely bestowed. In the arduous work of education, first at Daventry with Mr. Worthington, and afterwards in the Theological School at Hackney, where he was associated with Drs. Price, Priestley, Rees and other worthies, he was long and honorably employed. And with his pupils, in both these places some of whom are among us, he has left enduring remembrances of his worth.

Mr. Belsham, though with no family of his own, was distinguished by his domestic and social virtues. He had in an eminent degree, that qualification of a Christian Bishop, commended by an apostle; for he was much 'given to hospitality.' He delighted to gather his friends around his fireside or his table, and to make them sharers in his comforts.

Those of our countrymen, who were favored with an introduction to him, will bear testimony to the frequency and courtesy of his hospitalities, so grateful to the stranger, amidst the *loneliness of a mighty city*,—and those recollections of home, which sickness and absence may sometimes make but too tender. And there are not a few, who have been made debtors to the still greater kindness of his faithful remembrances and good-wishes, long after they had left him.

More particularly did some of our most esteemed friends and brethren—now gathered with him to their graves—of whom were Buckminster, Cary, and Thacher—with others happily yet surviving—experience largely of his friendship.—Their days of weakness and pain, their drooping spirits and failing temporal hopes—at a distance from their homes, though in the land of their fathers—were sustained and cheered by his ready sympathy and effectual care. Over the remains of one—the lamented Mr. Cary—he performed the last offices of pastoral friendship; and committed his body to the dust. We are sure that the friends of these our departed brethren will cherish with sacred recollections the tenderness and disinterestedness of his services, to the living and to the dead; and 'God himself will not forget those works of love, which were shown towards his name, in that they were ministered to his saints.'

We leave to others to settle the claims of Mr. Belsham to intellectual eminence, and his permanent rank with the philosophers or theologians of his day. To us it is a more grateful task to recal and honor his private virtues. They were the virtues of a true lover of God and goodness; of a faithful servant of Jesus Christ; of one, who as an hearty friend to human happiness, labored by a most useful and exemplary life to promote it..

MUNICIPAL POLICE AND CHARITABLE SOCIETIES.

The subject of charity, including the public provision, more especially for the Education of the Poor, is exciting much interest in the community. It has indeed been justly deemed worthy of the reflexion and inquiry of the most enlightened and discerning,—as well as benevolent minds. And it is a question certainly of no little difficulty in what way shall these objects, so interesting and important, be best promoted? How shall we guard from evil, while we are attempting to do good? Perhaps there are few objects, affecting widely the interests of society, in which it is more difficult to accomplish unmingled good. So great is the tendency to an abuse of charity; and so ready are the poor to rely upon others for what they ought to do for themselves.

Upon this subject we find some valuable suggestions in a little treatise entitled 'Miscellaneous remarks on the Police of Boston, as respects paupers; alms and work houses; classes of poor and beggars; charitable societies,' &c. with other topics connected with them. This pamphlet, as we have understood, was written several years since, by a gentleman of long observation and official experience on these subjects, at a time, when a change in the arrangements of the Police was contemplated, and the subject particularly called for consideration. We find a few brief extracts taken from it in an article upon the same topic in the last number of the Christian Examiner. But, as we believe, the pamphlet itself is out of print, we are happy in selecting from it a few passages, to which we invite the attention of our readers; persuaded they will be found of practical utility. It will be recollected that they were written in 1814, previous to the adoption of the city government; while our alms-house, and other municipal charities were within the old jurisdiction, and under the *town* authority.

At a time when there is a great awakening among the charitable and humane, it may not be amiss, to look over the catalogue of human misery and inquire what class or classes of persons are proper subjects of public or private provision; how such provision is administered; and by endeavoring to discriminate, assist in determining on what improvements may be made, and to what extent our charity ought to be enlarged.

The capital of a great state necessarily exhibits a great mass of misery. Hence, for its own credit and well being, as well as for the obligation it is under to alleviate the distress of its citizens, it becomes necessary to have that part of its Police, which relates to the poor, well organized, and uniformly and vigilantly executed.

Without attempting to write an essay on the poor and the poor laws, I shall merely throw together a number of miscellaneous statements and remarks, which may lead persons and societies, to whom they apply, to think upon the subjects with perhaps, other opinions, and more discriminating views.

In the public relief extended to real objects of charity, is any distinction to be made between natives and foreigners? Surely not. The benevolent provision of the law is sufficiently clear and explicit on this subject. It is made the duty of the overseers of the poor, in every town, without hesitation or inquiry, 'to provide for the immediate comfort and relief of all persons residing, or found therein, when they fall into distress.' It goes further; it authorises 'any citizen, to afford comfort and relief, he giving notice thereof as soon as possible, to the proper authorities, who are obliged to reimburse his reasonable charges.' The lawful settlement of the pauper is a secondary inquiry, by which the town affording relief to any stranger, ascertains its right to demand remuneration from the town to which the sufferer belongs, or from the commonwealth, if he be one who has not acquired a legal settlement in the state.

Nor ought, among people of similar character, a preference to be made of the native to the foreigner, in the dispensation of private charity. Yet in their relative circumstances they are extremely different, and that very difference creates a difference in their claims and means of relief.

The foreigner cannot be removed to his place of nativity, but must remain a stranger among strangers; deprived of all those inestimable associations, which attach to childhood, to youth, to family connexion, to fellow citizenship, to occupation, &c.; he is consequently deprived of their many small, but heart soothing attentions. Hence being less known either in person or character, he is more insulated than the native, and participates less frequently in the distribution of charity.

The native is of your own household, known from his youth, and connected some way in the course of his life, with hundreds of his fellow citizens, with local societies, and with the community at large; and his character, his habits, his virtues, and his vices, and consequently his wants, are more known, and more frequently and readily supplied.

Comfort and want are relative terms. Hence, those who have always lived without a wish, think there is no comfort short of every convenience they possess. Such are excellent benefactors, but improper almoners. Equals, or nearly so, are the best judges, of the comforts and wants of the poor. A steady and small supply is infinitely better than a transient and large donation. But to attain a knowledge of the real wants of the poor, the affluent, in addition to their own inspection, should reconnoitre with the sagacious eye of a faithful, humble man or woman, to whom a more accurate disclosure of real circumstances would be given at the sick bed, or the fire side.

Indeed, it were to be wished, that every poor family was in some way connected with some social body, whose attention to some part of the family would be the means not only of knowing their circumstances, but of raising them into a degree of estimation with themselves. A single son or daughter, better instructed, decently dressed, and prudently patronized, will revolutionize a whole family; and if to these are added a little attention of the better sort, a cleaner room, and a neater garment will show a desire to advance one step beyond the despondency of misery. And perhaps there is no one so sunk, as not to feel a pleasure in the production of one comfort by his own exertion.

[We shall continue our extracts in a future paper.]

CRIMES IN ITALY.

We have seen it stated, in one of the public prints, (we know not on what authority) that during the papacy of Pius VI. from 1775 to 1800 there were eighteen thousand assassinations perpetrated in Rome; which is found to have been equal to two a day.

Now it seems to us an inquiry well worthy of attention, how far this evil was attributable to the character of the religion of that country. If we admit that there was even one seventh part as many assassinations as stated above, (which would reduce the number to two a week, instead of two a day,) what an enormous corruption and familarity with crime does it exhibit! The comparative purity and freedom from crime of our own happy community, naturally render us incredulous in regard to such appalling accounts. We know not any other cause, however, why we should doubt the whole truth of the statement. But whether it be true to the extent here stated or not, undoubtedly enough is true to justify the serious inquiry above stated;—or in other words,—how far the religion of the countries is answerable for the difference in regard to the prevalence of violent crimes, in the cities of Italy and Spain, on the one hand, and those of England and Germany, on the other. Political causes may have a prevailing influence; yet it is to be remembered, that the corruption or purity, and not unfrequently the strength or feebleness of government are determined by the character of the prevalent religion. Remarks on the subject are solicited, from correspondents who have had opportunity, in reference thereto, of observation and comparison.

MASSACHUSETTS PEACE SOCIETY.

The annual celebration of this Society was held at the Old South Church, Wednesday evening, 20th instant. It was formerly held on Christmas evening, but the time was changed, to give an opportunity for the members of the State Legislature and others to be present; and the good effects of this arrangement, we think were visible, in a very full and respectable audience; though the just popularity of the speaker, undoubtedly had also its share of influence in filling the house.

Prayers were offered by Rev. Mr. Ripley. The address by William B. Calhoun, Esq. Speaker of House of Representatives, was an elegant and forcible argumentation, in which the absurdity of a resort to physical force to settle national differences was ably pointed out; the incompatibility of a state of war with political freedom was demonstrated, and the hope to be derived from the augmenting power of public opinion was urged as an encouragement to pacific efforts.

Ordination at Beverly. The ordination of Mr. Christopher T. Thayer, at Beverly, as successor of the late Dr. Abbot, will take place on Wednesday next, (27th inst.) Sermon by Rev. Dr. Thayer of Lancaster, father of the pastor elect.

CRITICAL NOTICES.

CHRISTIAN TEACHERS' MANUAL, *designed for Families and Sunday Schools.* January 1830. Vol. 4, No. 3. Boston.

This last, we are disposed to consider one of the most useful numbers of this valuable little work; and it gives us satisfaction to find that with its continuance, which, it might be feared, would exhaust its appropriate topics, we find it increasing in utility and interest. This present number is particularly to be noticed for the wise selection of subjects, and the directness of their application to the objects of Sunday Schools. We were pleased with the first article—a continuation of the dialogue between Harriet and her cousin—commenced in a previous number. It exactly meets the feelings, and supplies precisely that sort of knowledge, which a Sunday teacher in entering on the work, most frequently experiences and wants; and we can recommend it to all those who distrusting their qualifications, are anxious to know, 'how to begin,' or 'what to do first.'

The suggestions with respect to prayer at opening or closing of Sunday School are also important; meeting a difficulty which is sensibly felt; viz: that of maintaining the attention of the children during this exercise,—and proposing a simple form of devotion, which might, we think, help greatly to relieve it.

With the remarks of the writer on the subject of attendance of children on Public worship, we cordially agree. They seem to us at once judicious and kind. There is so much danger of excessive refining upon the system of education; so much of tendency to change; and to imagine that change of itself must be an advantage, that we are really happy in these days to find a writer vindicating good old notions and established usages; and showing also their utility. '*Let us be very careful*,' says this author, '*not to obstruct the beneficial operation of surrounding circumstances.*' For this and other excellent reasons we would give to our young children, as soon as they can profit by them, the benefits of public worship; and would carry them to church, as our fathers and mothers carried us, as soon as they can learn to sit quiet and behave well. And they will form some early associations, which will remain with them through their lives. 'In some happy moment, the good seed may be sown in good ground, that shall bring forth an hundred fold. And,—we like to adopt the words of this writer—some devout and eloquent preacher may declare unto the simple child, as did Paul to the polished Athenians, 'the unknown God, whom he has ignorantly worshipped.'

A Thanksgiving Discourse: delivered November 26th, 1829. By NATHANIEL WHITMAN, of Billerica. *Published by request of the Society.* Boston: Wells & Lilly, 1830.

Psalm cxvi. 6. 'The lines have fallen unto me in pleasant places; yea I have a goodly hermitage.' From these words the preacher takes occasion to discourse on the *character, condition*, and *duties* of the inhabitants of Billerica. The sermon abounds in statements suited to interest and gratify such as wish well to our churches. The incorporation of this town took place in 1665. The first minister, Rev. Samuel Whiting, was ordained in 1663. From that time to the present, a period of 166 years, the people have been destitute of a minister *but once*. Each of their ministers, has been associated with a colleague; and one of them with two. The church, respectable alike for the number and character of its members, has admitted to full communion, about 100, since the settlement of the present pastor. Care has been taken to supply, not only every family, but also every child capable of properly using them, with the holy scriptures. The bible is required to be read in the schools daily, not as a common school book, but reverently, as the word of God. The advantages of a Sunday School have been enjoyed for years. The contributions from this town to the Middlesex Bible Society have been greater than from any other town in the county, with a single exception. In regard to ecclesiastical peace and harmony, the condition of the people has been preeminently happy. So may it long be. We are aware that attempts have been made of late in this place, as elsewhere, to cause divisions. 'The sympathies of a benevolent community have been tortured, by the use of all kinds of expedients, to force contributions for conveying the gospel to this region of widely proclaimed heathenish darkness and desolation. Even this town, this region of Bibles, and schools, and sabbaths, and public religious worship, and Christian ordinances, and charitable deeds, and worthy examples, and pious efforts, and holy prayers; and justice, peaceableness, and evangelical friendliness toward all other societies; this valley of visions, where the venerated Whiting, and Ruggles, and Cummings, dispensed the word and broke the bread of life, even this spot has been selected as *missionary ground*.' But almost wholly in vain. The people are too enlightened and too strongly attached to order and peace, to be turned from their good old ways by the sort of measures that have been resorted to of late to subject them to systems of human contrivance. We rejoice in their stability and harmony, and pray that they may continue to stand fast in the liberty wherewith Christ hath made them free.

SISTER'S GIFT, *consisting of Conversations on Sacred Subjects, intended for the Instruction and amusement of the younger branches of her family on Sundays.* Second American from the last London Edition. 2 vols. 18mo.

We have here another work from the Boston Sunday School Society. It makes the third and fourth volumes of their excellent series. The 'Sister's Gift,' we think, deserves to be classed among the best juvenile books we have seen. It consists chiefly of familiar conversations on Scripture history, and aims to convey religious knowledge and excite religious feeling, without the least appearance of sectarian partiality. Parents and Sunday school teachers cannot do better than to put this work into the hands of their children and pupils. It cannot but be in a high degree interesting and useful to the young. We could wish that a larger portion of our juvenile publications were of this character. Many, we know, are looking to the Boston Sunday School Society to supply the deficiency, which, notwithstanding the multiplicity of books designed for youthful readers, is yet perceived and lamentented by the judicious. We hope they will not be disappointed. Why cannot they issue their volumes faster? One would suppose they must meet with a ready sale at the low price of a *mill and a half a page*, the rate at which they have thus far afforded them.

LIBRARY OF ENTERTAINING KNOWLEDGE, Vol. I. Part II. *The Menageries: Quadrupeds, described and drawn from living subjects.* Boston: Wells & Lilly.

The second part of the first volume of this work, which is just published, contains descriptions of the Camel, Llama, Giraffe, Antelope, Deer and Rein Deer. The account of the different species of the camel occupies more than half the number, which will, however, well repay the reader for the time spent in perusal. The other parts will be found to possess, at least the usual interest of works of this kind. This kind of composition, is, from its very nature, so attractive, that, as we remarked in a previous notice of this work, it requires only to be pointed to, in order to its receiving the merited attention. We are glad however of the opportunity of repeating our thanks to the enterprising publishers, for furnishing to the reading public, and especially to the young, so valuable a means of amusement and instruction. We would avail ourselves also of this occasion, to express our pleasure at noticing a decided improvement in the cuts, some of which, we believe are justly pronounced even superior to the English. The cuts of this number, we understand, are by a new hand, and that equal attention will be given to those of future numbers.

LIBERAL PREACHER, *for January*, 1830; by Rev. Charles Brooks, of Hingham.

The subject of this discourse is Procrastination; —from the text Acts xxiv. 25, 'Go thy way for this time; when I have a more convenient season I will call for thee.'

The preacher considers, first, the evils of procrastination in regard to *worldly affairs*, and secondly, its effects on our *spiritual concerns*. Under the latter head, after enumerating the different classes of men who are guilty of procrastination in religion, he proceeds to speak of the injuries of, which is the source. 'It is an injury to the extension of Christian truth in the world'—it 'casts an imputation on the value of religion,'—it 'is also an injury to our own souls.' The loss which the individual sustains by putting off the duties of religion, is set forth vividly and impressively.

If the serious impressions, which a perusal of the discourse leaves on the mind, would permit us to criticise, we might name a few instances of what we deem defects in style and manner of illustration. But these minor considerations, though they ought not to be neglected, are quite outweighed by the eminently serious and practical character and tendency of the discourse.

'*The Danger of Delay. By William Ware.*'—Tract No. 31, of the First Series of the AMER. UNIT. ASSOC. 28pp. 12mo.

This is a serious and earnest appeal to those who are living in the neglect of duty. Pungent in many of its remarks and sound in all, it cannot fail of securing the attention of the reader. It is solemn without cant, strong without extravagance, and direct without an offensive familiarity. The writer shows the folly, guilt and danger of delay in the concerns of the soul, by considerations which no one can 'gainsay,' and we hope no one will attempt to 'resist.' Many persons will be pleased with this tract because it is wholly practical. Such tracts are needed and we shall be glad to receive more from the same source of publication.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

DESULTORY THOUGHTS.

Is there not, in many of the Stories and Tales* which abound in this reading age, a want of strict adherence to natural circumstances and events, and the consequences flowing from them, which must unavoidably lessen their *practical* influence—even when unexceptionable in a moral point of view? Is there not an unwillingness to paint life in its true colors, lest the sombre hues in which it is often in reality invested should displease us?

It is pleasant to read of those, whose 'mourning is so quickly turned into joy' as to leave us in reasonable doubt, whether the burden of grief has been felt; of those whose honorable exertions have been speedily rewarded by reputation and success—but delightful as it may be to indulge the mind in these day-dreams, it is not profitable, and we glean no strength from them to support us to struggle day after day with the cares, anxieties and toil of life. It would be very easy (comparatively so at least) to endure privations and make sacrifices, if we could have the praises of the good to encourage us, and the smiles of our friends to animate us. It is easy to pursue our own plans in our own way even though responsibility attaches to their prosecution; and the exertion of our powers becomes positive pleasure when encouraged by those we love, and rewarded by success.

But the incidents of real life, amid which character is developed and formed, are far different. Discouragement, perplexity, defeated plans, the struggles of the soul to subdue the passions and desires that 'war against its peace,' the blight of youthful hopes, disappointed affections, the opposition of friends to what appears to us the course of duty, alienated kindred and patient unremitted toil, are the trials through which we must pass, but which rightly received and improved will purify us from selfishness, spiritualize our natures and teach us to look for our happiness and home in Heaven.

It is such trials and their effects upon the character, that we require to have delineated for our improvement. We want to know how others have borne and been sustained under the sufferings that lay heavy upon us, that we may 'learn of them and do likewise.' It were poor consolation to the shipwrecked mariner to know that the companions, who but a short time previously were sharing alike his toil and danger, had each and all gained without difficulty some sunny isle, while he alone was left to buffet the cold and stormy waves without hope of succour save from death. It is equally fruitless to describe success as always attending praise worthy exertion, or worldly happiness to be the invariable result of a life of religion and virtue. We know that this life is but a preparation for a better; that here we are to expect no permanent good, no unalloyed happiness. To this our daily experience testifies; and what we want and require then, is the

* I mean those written with an intention to improve and instruct, and which take a narrative form, because generally more interesting.

aid which may be given by those who have suffered before us. With aching hearts and depressed spirits we long to know of those who have been tried, how they toiled and struggled, by what streams they were refreshed and sustained for new conflicts with the world and with themselves.

Is it urged that I take a gloomy view of life? It may be so; but I am unconscious that my sentiments lead to such a consequence. I do not the less enjoy the bright and blessed beams of the sun, because I remember they are sometimes obscured by clouds. The beneficence of our heavenly Father has filled the world with beauty for his children. He has blessed them with the power to appreciate his gifts; but he intends not to *satisfy* them here. On the things of time, however beautiful and glorious, decay is written We may be bright and happy while the world goes well with us, but surely as rational beings, as Christians, looking to a higher destiny, something more is required of us, than to live for this life, or rest our affections on its transitory pleasures; and though we may not be led astray by the 'syren's voice,' we must look at life as it *is*, not as the imagination portrays it. If we have never thought of danger, nor anticipated the possibility of its approaching us, we shall be appalled by it when it comes. Trials are in our path, and we cannot escape from them, and it is but wisdom to calculate our strength that we be not overcome. In a remote and obscure town, where habitations were 'few and far between,' a woman who was without other companions than her children—one an infant, and the other a little girl—terrified by the approach of a heavy tempest, caught her infant in her arms and taking the other child by the hand, was wildly flying to find more secure shelter then her house seemed to afford her. 'Cannot the thunder follow us mother?' asked her daughter. 'Thus recalled to a sense of my folly by my child,' said the mother, 'I returned to my house and waited the passing of the storm.' It is thus we must abide where we are placed, not thinking to lessen our trials, or avoid them by change of situation or of circumstance. It is often 'amid the clouds and darkness that surround God's throne' that our faith must descry the 'mercy and justice that are his habitation.'

OBITUARY.

[For the Christian Register.]

DEACON JOHN WHITE.

Mr. Editor,—The following notice of the character of a meritorious citizen is taken, with slight alterations, from the Concord Gazette. Its insertion in the Register, will, it is believed, be useful to your readers, by presenting to their view a worthy example, as well as gratifying to the distant friends and acquaintances of the deceased.

Died, in Concord, on the 10th instant, Dea. John White, aged LXXX.

Mr. White was the son of Dea. Mark White of Acton. In 1772 he commenced the mercantile business in Concord, which he pursued to quite an advanced age. In the great events which transpired in the struggle for American Independence, he took an active part. He was in the engagement at the North Bridge 19th of April, 1775, was an officer in the volunteer company which went from that town to the taking of General Burgoyne in 1777, and was at other times during the war engaged in active duty. His advice and aid in various important committees of the town was often sought by his fellow citizens. In 1812 he was chosen one of its Representatives in the General Court. In all these situations he exhibited his uniformly firm and consistent character. As a merchant, just and fair in all his dealings, he obtained the confidence of those with whom he extensively transacted the business affairs of life. But he was most distinguished for his constant observance of the duties of religion. Early instructed in the principles of Christianity he, from his youth practically exemplified their happy influence. He officiated in the office of Deacon in Dr. Ripley's Church for nearly half a century. Few men have ever acquired, and exhibited to the world a character more pure and free from fault. It was the common sentiment of those who knew him, that if any man on earth was a Christian in the true sense of the word, he was one. Liberal and charitable, no one even under apparent suffering or need, was 'turned empty away.' His hand was opened freely to answer the numerous calls to relieve human want and promote the great religious charities of the age. In all his relations and associations of life, he exemplified in a peculiar manner those principles he professed, and by which he was governed. Religion was the governing motive of his life; for that he seemed to live, and in its promises he rested his hopes of heaven. No one could associate with him without hearing some words of council and instruction, recommending those principles to them as the only source of present and future happiness. When such a man dies, though the influence of his character is long felt, society sustains a great loss, and a blank is created, which is not easily filled. May his excellent example be remembered and imitated.

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

The subjects of most importance before the Senate during the week past, were the renewal of Bank charters. The reinspection of pickled fish, and the suspension for two years, of the law in regard to broad rimmed wheels. The latter passed to be engrossed in concurrence. The bill from the House, altering the laws that require the reinspection of fish brought from other states, was read twice and Thursday assigned for a third reading.

Mr. Dickinson of Hampshire district having resigned his office as Senator, the two houses met in convention on Tuesday, and elected Charles W. Dewey, Esq. of Northampton to fill his place.

In the House several subjects of importance were brought up. Among them we were glad to notice a motion by Mr. Howard of Easton, in regard to increasing the duty on licenses to taverners and retailers of spirituous liquors. If nothing more is done on this subject, we hope there will be an increased vigilance in enforcing the existing laws, to prevent retailing without licenses, which we believe is practised more or less in every town of the State.

On Tuesday a bill came under discussion in the House, to repeal the laws providing for the reinspection of pickled fish brought from other States. The debate was spirited, and of considerable length.

A motion to strike out the clause excepting mackerell, was carried by a large majority. The bill was finally passed.

The other subjects of interest we shall barely name at present, as none of the questions they involved were settled. They will be spoken of more in detail as they advance. Among them were---a proposal for the publication of the criminal laws of the State, for the use of schools---for amendment to the constitution in regard to representation and the change of the political year. ---instructions for inquiry in regard to regulating the time of closing the polls, at elections.

The bill in regard to the reinspection of pickled fish not excepting mackerell, after considerable discussion was passed to be engrossed, and sent up for concurrence.

The subject of Railroads was discussed on Wednesday and Thursday. Nothing has yet transpired by by which the feelings and views of the House on this subject, can be certainly determined.

CONGRESS.

The business before the Senate, during the week ending the 16th inst. has been, for the most part, quietly pursued, but has not been of a nature to excite much interest with the public. Subjects or questions which have an important bearing will be duly noticed.

Considerable time has been taken up in the House, by the question in regard to a contested election, of Mr. Lea, of Tennessee, which election has been confirmed by the House. The following subjects have been agitated during the week;--protection for the Southern Indians, which occasioned some warmth of debate; the general appropriation bill; and the resolution of Mr. Hunt in regard to the division of the income from sales of public lands for purposes of education. On neither of these subjects has there been any decision.

Harvard University. A meeting of the Overseers of the University was held, agreeably to appointment in the Senate Chamber, on the 14th inst. The meeting was opened by prayer by Rev. Dr. Porter. Reports were read and accepted—on the state of the University—on the Library, Philosophical Apparatus and Mineralogical Cabinet;—and also the reports of examining committees.

The Board concurred in a vote of the Corporation, altering the statutes of the University in regard to the attendance on public worship on Sundays, so that the right of choice in the place of worship might be given to the students with the consent of parents and guardians. Hon. John Quincy Adams was appointed a member of the Board in the place of Hon. Josiah Quincy, resigned.

The annual report of the President of the University was committed to a committee to report at the adjourned meeting on the 4th Tuesday of February.

Bunker Hill Monument. We are glad to notice that the Directors of the Bunker Hill Monument Association, at a late meeting, determined not to petition the Legislature for the grant of a Lottery. A petition is to be presented for aid in money, land, or in any other manner that may be deemed most expedient by the General Court, so that the Association may be enenabled to complete the monument which has been commenced. We sincerely wish them success in this request, so much more reasonable and consistent than the one previously contemplated.

Ladies' Magazine. Our readers will perceive among our advertisements, the Prospectus of a new series of the Ladies' Magazine and Literary Gazette. It appears that the proprietors of this work have purchased the Yankee and Boston Literary Gazette.—Mrs Hale will continue in the editorial department. We are told that Mrs. Hemans will furnish some original poetry, and that there will be four plates each year, by our best artists.

Boston Society for the Diffusion of Useful Knowledge. Rev. Alonzo Potter, will repeat his lecture this evening, at 7 o'clock at the Hall of the Athenæum.—Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

At the meeting for business of the Massachusetts Peace Society, on Wednesday evening, the following gentlemen were elected Officers, for the ensuing year.

Rev. Charles Lowell, D. D. *President*
Rev. William Jenks, D. D. *Vice Pres.*
Mr. Benj. H. Greene, *Treasurer.*
Mr. J. P. Blanchard, *Corresponding Sec'y.*
Mr. John Baker, *Recording Sec'y.*
Rev. T. M. Harris, D. D.
Mr. Thomas Vose,
Mr. Henry J. Oliver,
Mr. Robert Waterston, } *Trustees.*

Judge of Probate for Norfolk. The Governor has nominated the Hon. Sherman Leland, of Roxbury, as successor of the Hon. E. H. Robbins, deceased, in the office of Judge of Probate for the county of Norfolk. The nomination must be before the Executive Counsel a limited period before it can be acted on.

Providence. It will be recollected by our readers, that the inhabitants of Providence have petitioned the legislature of Rhode Island for a city charter. The petition has been granted, and if 3-5ths of the inhabitants approve it, it will go into effect on the 15th of February.

Governor of Maine. The Portland Courier of Tuesday last says:--'The committee on the votes for Governor has not yet reported, but a rumor has spread about town, that Mr. Hunton is elected by a very small majority; something less than half a dozen But several of the town meetings are to undergo a scrutinizing ordeal, and it is impossible to tell what may yet be turned up.' *Journal.*

The Richmond Enquirer of last Tuesday says, 'We hope to announce in our next the adoption of the Constitution and perhaps the adjournment of the Convention.'

The African Colony in Canada. In June last, the trustees of Cincinnati township, by public notice, ordered the black and mulatto persons to give security for their good behaviour, or to leave the township.—This description of persons in that township amounted to about 2000. Many of them were intelligent and wealthy persons. The giving of security was indignantly rejected, and a public meeting of the people of color was called. They organized themselves—and after various propositions relative to a place to locate themselves, they decided upon going to Canada. Two of their officers took stage and went to view the country. They have purchased one hundred and twenty-four thousand acres of excellent land, and have a million of acres at their refusal. We are informed that they now have eleven hundred persons in their colony —600 of which were from Cincinnati, and 500 from other places. In the Spring, the balance of the 2000 expect to go there—and arrangements are making in other places for extensive emigration.

The President of the society is preparing for an immediate journey to England, to have an interview with the King. The probability is that they will receive a grant of a million of acres, from the crown. By this, the English government will receive a large addition of laborers—the real producers of wealth. The people of color will have a colony of their own, and be represented in the Provincial Parliament. They are at once given their rights and due weight in the government.

Thus as it were in a day, a colony has sprung up without the patronage of the American people, which must have a powerful effect in changing the condition of the people of color, and also our situation in regard to them. In case of a collision between the English and American governments, they will powerfully strengthen the English. In addition to this, Canada is within the reach of the slave population—and hundreds and thousands of them will no doubt go there. As we observed, the colony will be under the immediate protection of the British government, and it would be madness for the slave-holders to think of following them. The language of the poet will there apply,—

—'They touch our country and their shackles fall:
That's noble, and bespeaks a nation proud and jealous of the blessing.'

We have no hesitation in saying that the condition of the people of color will be a thousand times improved—and we believe there will be no need of passing laws to prevent their emigration to this state. In a political point of view, we think the people of this state have overshot the mark. It will draw a very considerable amount of laborers from the U. States; and all must agree that the *laborers* are the real producers of *wealth*—and in addition to this, they will powerfully strengthen a rival government.

St. Clairsville (Ohio) Historian.

Minister to Peru. It appears that E. G. West, of Edwardsville, Illinois, has been appointed Minister to Peru. A paper of Kaskaskia, in that state, which is in favor of the present administration, speaks of Mr. West as decidedly unfit for the office, both in regard to character and education.

FOREIGN SUMMARY.

Mexico. Vera Cruz papers to Dec. 20th have been received.

Gen. Bustamente had declared for a central government and was marching for Mexico. Guerrero has been appointed General in chief and is on his way to meet and resist Bustamente. Santa Anna acts in concert with Guerrero. Thus do this unstable and violent people continually waste their energies and their treasure in domestic dissensions, without approaching as we can discern, anything like stability in their political affairs.

It appears by later accounts in the National Gazette, that Santa Anna intends to stand between the contending parties. The Gazette says he is the most prominent man in the republic, and cannot fail, with prudence, to reach the head of the Government.

From Europe. By the ship Amethyst which arrived at this port on Monday, in 25 days from Liverpool, English papers to the 22nd of December have been received.

The affairs of the country remained much the same as at the preceding dates, except that the manufacturing business was thought to be somewhat improving.

It is said that the Duke of Wellington contemplates a reform in the Church system, by a more equal distribution of salaries.

France. As hints have lately been given respecting the excited state of France, in respect to the present administration,—the following speculations, from one of the London papers of the 19th ult. may not be uninteresting to our readers.

Last night we received the Paris papers. As the meeting of the Chambers approaches, the eagerness to ascertain the course they may pursue towards the Ministry becomes more apparent. With respect to the state of parties in this Chamber—which, like the English House of Commons, exercises a paramount influence over the march of the Government—it is insisted by the opposition journals, and not contradicted by those in the interest of Ministers, that the latter, from the very first day of meeting will be left in an overwhelming minority. The opposition Journals even contend that their calculations are founded upon pledges already given; and the remedy of the Royalist papers, in this contingency, is a dissolution, and an appeal to the good sense of the nation, according to some; but, according to others, a modification of the Charter. In the mean time the Ministers show no indecision, but apparently increased confidence, as the period rapidly approaches when the stand they shall make may decide the fate of themselves, and even of the Monarchy. They proceed resolutely in the work of *purifying* the different departments of Government, by dismissing all persons of doubtful sentiments, and substituting men of tried attachmeut to *their own* principles. This purification has been extended even to the subordinate agents of the police, sixty of whom have been very recently *turned adrift*. In like manner they pursue the public journals, provincial as well as metropolitan, with unrelaxing severity, whenever those pass the bounds of legitimate animadversion.

Egypt. According to letters from Alexandria, of 18th Oct. which are given in the Paris papers, the Nile had risen to such an unusual height, that the damage sustained in consequence amounted to 15 millions of francs, according to one version, and to 50 millions according to another.

MARRIAGES.

In this city, by the Rev. Mr. Deane, Mr. Benjamin Horton, a native of England, to Mrs. Mahali Howard, of this city.

In Salem, by Rev. Mr. Colman, Mr. Edmund M. Luff to Miss Eliza Merritt.

In Nantucket, Edmund Forbes to Miss Valina W. Perry.

In Amesbury, Mr. Joseph Bartlett to Miss Betsey Sargent.

In New Haven, Henry White, Esq. Attorney at Law, to Miss Martha, daughter of Roger Sherman, Esq.

In New York, Mr. Calvin F. S. Thomas, formerly of Boston, to Miss Eliza A. Shields.

DEATHS.

In this city, Mr. Joseph L. Frothingham, aged 29.—John Griffith, aged 23. Lucinda Tweed, aged 42.—Emily Munroe, daughter of Mr. Francis I. Williams, aged 3 years and 6 months.

In Salem, on the 15th inst. Capt. Joseph Lambert, aged 71.

In Exeter, N. H. George Sullivan, aged 21, son of Hon. George Sullivan.

In Greenland, N. H. on the 6th inst. Clement Weeks, Esq. aged 79; and on the 7th, his sister, Miss Eleanor Weeks, aged 77 years. Mr. Weeks was graduated at Harvard University in 1772.

JUVENILE BOOKS.

THE SISTER'S GIFT or *Conversations on Religious Subjects* in two small volumes, the Second American from the last London edition, just published by the Boston Sunday School Society and for sale by their Agents, Wait, Green & Co. No 13 Court Street.

Price 15 cents each sewed, 20 cts. bound.

This little work is one of a very interesting character. It was written by an Episcopalian lady, and is peculiarly appropriate for a Christmas or New Year's Present. Dec. 26.

NEW ENGLAND ANTI-MASONIC ALMANACK for 1830.

JUST published and for sale by John Marsh, No. 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi4m Sept. 26.

PROSPECTUS OF THE
LADIES' MAGAZINE AND LITERARY GAZETTE.
For 1830.

The Ladies' Magazine has been, for two years, before the public, receiving a measure of encouragement, rarely, if ever before in this country, extended to a periodical devoted to subjects of taste and general literature.

The publishers of the Ladies' Magazine, have now become proprietors of the 'Yankee and Boston Literary Gazette;' and henceforth, the united publications will bear the title prefixed to this prospectus.

Mrs. Hale will continue in the editorial department, --and aided by friends and intelligent correspondents, she hopes to give an increased interest and value to the work.

Our readers, will, undoubtedly, be much gratified to learn that Mrs. Hemans has expressed her approbation of our course, and encouraged us to hope, that the pages of the Ladies' Magazine will sometimes be enriched by original poems from her pen. She has already sent an offering, which will be found in the January number.

With regard to our future course, we can only state that we shall unremittingly endeavor to make the work worthy public approbation, and useful, as well as entertaining to the Ladies, on whose aid and encouragement we confidently depend.

In the literary department, the progress of education, and all improvements connected with that most important, and, to *mothers*, deeply interesting subject, the physical, moral, and mental culture of children, will receive particular attention The cultivation of the female mind is so obviously connected with human happiness and the best interests of society, that no efforts should be spared to disseminate that knowledge which will improve the taste, call forth the talents, and thereby make the virtues of women more effective in their influence on the manners and morals of the world. We would not by this encourage display. It is an excess of superficial accomplishments, not of real information,—sound learning—that should in republican America, be feared.

The established character of the work will be preserved, *native writers* encouraged, the history, scenery and characteristics of our own country and people described and displayed; and, should we receive the assistance contemplated, all subjects connected with Literature, Science, and the Fine Arts, which are usually discussed in the best periodicals, will here find a place. A monthly list of new publications, will be furnished.

There will be four ornaments, either engravings, or lithographic drawings, executed by our best artists, given during the year; the first engraving to be inserted in the March number.

Terms.—$3 per annum, to be paid in advance.

Each number to contain about fifty pages of original matter, the whole making a beautifully executed octavo volume of six hundred pages, with title page and index.

☞ All letters relative to the Magazine, should be addressed to Putnam & Hunt, Publishers, No. 3 Cornhill, Boston. PUTNAM & HUNT.
Printers and Proprietors, 3 Cornhill.
Boston, January, 1830. N4.

ELIXIR PECTORALE!

For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. Watts,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I am well. With sincere gratitude, Ezekiel L. Bascom.
Ashby, Mass. Oct. 20, 1828. N2eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and retail by J. P. Hall, Boston.
R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchin, Concord, "
N2ep6m.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, that on the thirty-first day of December, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, Samuel G. Goodrich of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as proprietor in the words following, *to wit:*

'Studies in Poetry,' embracing notices of the Lives and Writings of the best Poets in the English language; a copious selection of elegant Extracts; a short Analysis of Hebrew Poetry, and translations from the Sacred Poets—designed to illustrate the principles of Rhetoric, and teach their application to Poetry, by George B. Cheever.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

PICTURE OF BOSTON.

A very appropriate present from a Bostonian to his friends abroad, is Bowen's Picture of Boston, published for 1829. It makes a neat pocket volume, bound in the style of the Christmas and New Year presents, of about 250 pages, with engravings of the principal public buildings of interest. The work may be found at the bookstores of Messrs. Hilliard, Gray, & Co.—Munroe & Francis, and Carter & Hendee.
Jan. 2. 3t.

A. U. A. TRACT,—No. 31. *(First Series.)*

'THE Danger of Delay,' by Rev. William Ware this day published by GRAY & BOWEN, at the Depository of the Association, No. 135 Washington St.
Jan. 1.

PALFREY'S SCRIPTURE QUESTIONS.

GRAY & BOWEN, (corner of Washington and School Streets) have for sale a large supply of this work. It is composed of 'A Series of Questions, comprising the History of the Four Gospels and the Acts of the Apostles; with references to the Scriptures instead of Answers.' It was prepared particularly for the use of *Sunday Schools* and Teachers, and other persons engaged in these institutions will find it a valuable assistant. Price 25 cts. per single copy, or $14 per hundred.

They have also received a supply of 'Bible Doctrine,' by William Kinkade, one of the Elders of the Christians.

A large assortment of Unitarian Pamphlets and Tracts may also be had at the above place. Very liberal discounts made to those who buy to distribute or sell again. Jan. 23.

ANNUAL REPORTS.

COPIES of the Reports of the Boston Sunday School Society for the year 1829, are left at Mr. L. C. Bowles' counting-room, School Street, in packages, directed to all the Sunday Schools from which accounts have been received by the Corresponding Secretary during the two last years. They will be forwarded by Mr. B. as soon as may be, or be delivered if called for.
Jan. 23. 2t.

PRIVATE SCHOOL FOR YOUNG LADIES

THE Subscriber would respectfully inform his friends and the public, that he opened a *Private School for Young Ladies*, on Monday, the 18th of January, in the second story of the building in Greenstreet, opposite Pitts-street, near Bowdoin-Square.

The rooms are spacious, light, and pleasantly situated. They have recently been occupied for the purposes of instruction by Mr. Newman. They will be fitted up with all the necessary furniture and apparatus for the present design.

The course or system of education to be pursued in the School will be structly inductive and liberal. Patient and unwearied attention will be given, that the learners may be thorough in every branch of study—that they form correct intellectual and moral habits; respectable, kind and affable manners. The government and discipline of the School will be uniformly administered with mild and parental discision.

The following studies will be introduced, arranged into three classes, viz:—Reading, with a scrupulous regard to Walker's Principles of Orthogepy and Elocution; Orthography, with a critical application of Walker's Key of elementary vowel sounds; Writing words and sentences on slates, from dictation; Permanship Modern, Ancient and Sacred Geography, and use of the Globes, with special attention to Maps, and Geographical Drawing; Intellectual and Written Arithmetic, and English Grammar; the Analysis of the principles and rules of English Grammar and Arithmetic will form a subject of constant and particular attention; and a reason for every answer given in recitation will be required of each scholar.

Also, a Practical System of Book-keeping; Elements of Geometry, and Natural Philosophy; History of the United States; Rhetoric; Elements of Logic and Algebra; Plain and Ornamental Needle Work; Drawing and Painting, and Vocal Music. The Latin and the most fashionable Modern Languages will be introduced, when the advanced state of the School shall demand them.

For the last mentioned studied, there will be an additional tuition. Competent auxiliary teachers will also be provided, when their assistance shall be found necessary.

The qualifications for admission into the Third Class will be, six years of age, and an ability to read with a moderate degree of fluency.

TUITION.

In the Third Class, $6—Second Class, $8—First, $10. Application can be made to the Subscriber, at his, residence, No. 15 Bowdoin-street, opposite Somerset-street. J. Bailey.
Jan. 23. 3t.

JUST PUBLISHED

TWO Sermons, one on National Blessings of Christianity: the other on Infidelity, for sale at the Bookstores and at the Statesman Counting Room.
Jan. 2.

From the Western Monthly Review. Cincinnati, Ohio.

JOURNAL OF HEALTH.

WE have seen some numbers of this Periodical. The writing is generally chaste, simple, intelligible, perspicuous. Of all our earthly physical interests, it touches infinitely the most important. The maxims of wisdom and experience treasured on the subject, and imparted in words, which he who runs may read and understand. There is no family in the Union, that would not be benefited many times the price of this publication, by reading, and pepending its contents.

We are clear, that, as far as it goes, we have read no similar work, so calculated to subserve the interests and well being of the community, in relation to health, in an equal degree, and we wish that the prudence and good sense of the community, may accord to this work a liberal patronage. Jan. 9.

INFANT LESSONS.

JUST published by L. C. Bowles, and Wait, Green & Co.—'*Infant Lessons*,' by the author of 'Helen and Maria,' 'Happy Days.' &c. &c. Jan. 2.

JUVENILE BOOKS,
(*at reduced prices.*)

N. S. SIMPKINS, & Co. 79 Court Street, offer for sale a great variety of Juvenile Books suitable for Christmas and New Year's Presents at *low prices*—(many of which at 50 per cent less than the retail price.) They will also have for sale the new Juvenile works which may be published for the season—together with Dissected Maps—Geographical Cards, &c. &c. Likewise the following Juvenile Annuals;—The *Pearl; Youth's Keepsake; Juvenile Forget-me-not; Ackerman's Forget-me-not; New Year's Gift*, and several others.

☞ Ware's Discourses; Jotham Anderson; Moral and Religious Selections in Prose and Poetry; Brook's Monitor; Alice Bradford, or Religious Experience, and Pocket Bibles neatly bound, suitable for presents for the coming season. 3t Dec. 19.

STOUGHTON COLLECTION OF CHURCH MUSIC.

JUST published by Marsh & Capen, No. 362 Washington-street, *A New Collection of Church Music*—compiled by Stoughton Musical Society.

This work is considered by many to be superior to any ever published in this country. It is printed and bound in the best manner and on excellent paper.—Terms reasonable. Nov. 14.

NEW JUVENILE BOOKS.

JUST published by L. C. BOWLES corner of Washington and School Streets,—'*Footsteps to Natural History*'—'*The Seymour Family or Domestic Scenes.*'

'The only habits consistent with uninterrupted happiness, are those of active exertion, directed to benevolent ends These never become wearisome, never painful. They always afford the mind a sufficient object, and always bring with them their own reward.'
Buckminster.

These works are the first of a New Series of Original Books for children, which the Publisher has commenced printing. They will be executed in a neat and uniform style, with engravings, double paged, so as to be bound together in Volumes, if required. It will be his aim, to publish such as may be generally approved and recommended for Juvenile Libraries, and Sabbath Schools.

A Liberal Discount, made to Booksellers and others who purchase by the quantity.

Manuscripts, left with L. C. B. will receive immediate attention, and such as may be thought suitable for the purpose, he will wish to purchase, and those which are not, will be returned. Dec. 19.

SELECTED POETRY.

HYMN.

We gave last week, one of the original hymns composed for the occasion, and sung at the late ordination of Mr. Barnard, at Wilton. We now insert the other.

Of old in Israel's holy place,
The Levite band their anthem poured
And, bowed before Jehovah's face,
A nation owned its heavenly Lord.

And when the dews of evening still
Were bathing Salem's temple fair,
Rose from the shaded Olive hill
The earliest voice of Christian prayer.

We with the voice of by gone years,
Our own, oh Gracious Lord would blend
Calling, in joys, in hopes, in fears,
On thee, our Father and our Friend.

And he who stands as leader where
Thy people meet to seek thy face,
Grant that our pastor, Lord, may share
A double portion of thy grace.

Grant him, the mildness of the dove
To blend with wisdom from on high;
To lead thy people in thy love;
For them to live;—in thee to die.

[From the New York Courier.]

THE DYING GIRL.

Sister! Death's veil is gathering fast,
The chilling seal has marked my brow;
This young heart's mournful dream is past,
The golden chords are severing now!

The spirit of the tear-gemmed throne,
Bounds o'er me with angelic light;
And mercy on love's wing hath flown,
To guide the soul's mysterious flight.

I leave thee sister—*thee*, the last—
A lone one, drooping 'mid the dead,
A bud o'er whose pale leaf is cast,
The blight from sorrow's pinion shed.

Nay mourn not. Though on thy young heart
The shade hath come with chilling power,
Though hope's sweet chain be rent apart,
A Father wings the darkened hour.

Where is the sweet Lethean spell
Might bid thy soul its grief forget?
We of the grave may never dwell
Again on earth—and yet, and yet,

This heart hath still a lingering dream,
A hope that e'en the *dead* may bless;
That spirts breathe a guardian beam,
To soothe the living's loneliness!

If so—if from yon realms of light,
Love still may own its mortal birth,
May soften still affliction's night,
Thou shalt not, sister, pine on earth:

For where the young bud's dewy fold
Flings hallow'd incense on the air,
Where *they* once met, who now are cold,
This soul of thine shall mingle there.

Kneel thou beside my lonely grave,
When summer breezes o'er it sweep—
When yon proud orb 'that gilds the wave,'
Sinks glorious, to his ocean sleep;

Kneel—and the vow thou breathest there
At that lone hour shall float on high;
Spirits of light shall bless thy prayer,
The dead, the crown'd, shall greet thy sigh!

And now farewell—strange music floats
Like angel breathings round my heart—
Are those th' Avenger's awful notes?
The signal tones that life must part?

Aye, He, the One, the God, who sways
Creation's depths, hath bid me *come*:
To seek the realms, that 'hymn his praise,'
The franchised soul's eternal home. E.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

THE CROOKED OAK.

It was at the hour of twilight that an aged man sat beneath the branches of a venerable elm, whose limbs like his own had known the weight of many years. He had been the counsellor of counsellors and the companion of kings; but as the weary bird sinks to her rest at evening, he had quitted ambition and the world, that at life's close he might enjoy the dreamy repose that the solemn and imposing quiet of nature, so beautiful and so majestic, can so well impart to the mind.—For him loneliness dwelt not in solitude; and retirement from the many, only brought him into closer communion with nature and himself. But now he was not alone. Around him were heard the young voices of laughing childhood, the graver notes of matronly rebuke, and the deep but quiet tones of manhood. The grandsire sat amid three generations of his race. They were soon joined by another, whose flashing eye and impatient gesture indicated the fiery passions and vehemence of youth. An exclamation of surprise and of pleasure shewed that his presence was unexpected. The old man first addressed him.

'Whence come you my son?'

'From the world that you have quitted, my father. A score of years has taught me some portion of the wisdom of fourscore; and like you, I have left a world where the fate of hope, of love and of ambition are all written in one word—disappointment. I have tried all, and all have betrayed me; and I fly back to solitude, not like the stricken deer, to conceal the festering wound, but with the quiet conviction of experience, satisfied and calm.'

'Ay, as the volcano,' replied the old man with a smile. 'My son, different ages require different duties; and the repose which is both necessary and proper for me, is degrading to you. Your task is active—mine passive. It is your's to be up and doing—mine to suffer and be still. For love, I am too near the world of shadows to enter with you into the world of dreams—for ambition, if not excessive in degree, nor criminal in its object, it is your *duty*. You seek solitude, not from contentment, but from disappointment. With life's end unattained, and its duties neglected, you fly to solitude as an escape from wasted feelings, and fruitless passions—I, because I have no longer feelings nor passions that the world can awaken. You seek it because you feel at war with a world that has baffled your hopes—I, because I have no hopes that it can baffle. Your sun is overclouded—mine is gone down. He who at your age has ceased to wrestle, aye manfully, has ceased to be a man.'

'But my father,' said another of the group who stood near, 'why disturb the tranquility of life with turbulent pursuits? Why rouse up passions in the breast, whose fires once kindled consume and destroy their possessor—or the hopes yet wilder that ambition weaves? How much better is the calm but steady pursuit of wealth, at once to fill out life with activity, to guard the heart from consuming passions, and the pride from the mortification of disappointed ambition!'

The conversation was here interrupted by the group of young children, who crowded clamorously around the visitor, to claim long expected and long promised playthings.

The old man smiled. 'My children,' said he 'here is an eloquent comment upon our subject. Do you not see that from the cradle to the grave all are alike? Each one has his own engrossing object of desire; and though the object be different, the desire is the same. Danger is found, not in the pursuit but in its intemperance, and that danger dwells equally in every object;—or rather the danger is in the man, not in the object One kneels at the shrine of ambition, another at that of love, another in the temple of Mammon. It matters little whether the bauble we pursue be glory, or love—a rattle or a sceptre—a kite or a crown. It is the pursuit that makes our occupation, and occupation that makes our happiness. Different temperaments and characters require different stimuli to urge them to the race; but whatever be the motive, that race *must* be run.'

'And is this then my father our doom?' said the young man mournfully,—'Are we always to pursue, but never to win? always to strive but never to attain? Is the star that we worship to be ever as distant as bright?'

'Discontented boy,' replied the old man, 'he who pursues, wins in the very pursuit—he who strives, conquers in the very struggle. Know my children that man is *never* contented; and he who with human frailties and feelings should enter paradise, would find even paradise were joyless, with nothing to desire or to pursue; and that the weeds of discontent *will* sprung up, when the ploughshare of pursuit is passed over. Listen.'

'In the neighborhood of Ispahan there dwelt a peasant whose daily bread was barely won by daily toil. His possessions were small, except that best of possessions, the hearts of those he loved. Day after day saw him go forth contented and cheerful to his daily toil. Home became dearer for the absence from it that business required; and the sunny welcome of domestic love lighted the hours of meeting, and lent wings to the moments of reunion. But in an evil hour he heard of Selim the happy. 'And how has he obtained that title' he inquired? 'By having *not a desire ungratified*,' was the reply. The happiness of Selim worked in his mind, and he went to this stately mansion, that he might at least enjoy the sight of so much happiness. 'Alas!' thought he, as he gazed through the gilded palisades that fronted his dwelling, 'why was all this happiness showered upon one man? Why was not Mustapha as happy as Selim? Why should I go forth to toil day after day in poverty and want, while upon this man is exhausted all the blessings and happiness of life?' By degrees he became gloomy and morose. Day after day he came to the house of Selim, that he might envy his happiness, and ruin his own. His business began to be neglected. A cloud rested upon the sacred sunshine of home. Love was fast losing its loveliness, and pleasure its power to please. 'Were I but Selim, how happy should I be!' It happened one day, as he was thus poisoning his own happiness, Selim passed by, and heard his exclamation. 'My friend,' said he, 'would you witness the happiness of Selim, enter.' Mustapha gladly obeyed, and followed the happy Selim into his dwelling. A lovely wife and an amiable family greeted the husband's and the father's return. They seemed but to live in his smile. An entertainment was then served up, during which music, soft as seraph's lyres, floated around. The air was filled with perfumes. The gush of fountains as they fell from the alabaster urns of sculptured Naiads into a marble basin, and were conducted away by small marble tubes, filled the mind with ideas of freshness and coolness. Viands were served on golden plate, and the air was gently stirred by slaves with large fans. The finest statues and painting were placed around. Sofas were ranged along the wall, that the happy Selim might thus sleep with every sense at once gratified. When the entertainment was over, Selim took his guest into his garden, when a new scene of enchantment lay before him. There were marble basins, in whose clear waters glanced the bright scales of a thousand fishes, as they darted to and fro; fountains, whose spray filled the air with a delicious coolness; statues stood in different parts of the garden. An artificial grove resounded with the singing of a thousand birds, whose bright wings gleamed in the sun, as they sported through the branches. The perfume of myriads of flowers filled the air, and all conspired to fill the mind with images the most delicous and enchanting. The peasant gazed around him with unutterable delight. To him, all except the countenance of his host seemed radiant with happiness and joy. But on that countenance there was a settled gloom, that seemed at variance with all the beautiful harmony and happiness that reigned around. Unable to fathom the cause, he at last ventured to inquire.

The rich man shook his head despondingly, 'I am gloomy,' at length he replied, 'because I am miserable. Of what use is all this splendor to me, when with all my wealth, I am unable to accomplish my desires? One deep cloud darkens my days. It humbles my hour of triumph, and blackens my moments of joy. I lose all the happiness that should flow from the possessions that I have, in bitter and unavailing regret for that which I cannot attain. In vain would domestic love brighten my sorrow, so long as there is a sealed fountain within, whose waters of bitterness it cannot sweeten. I wander about discontented and unhappy. By day I picture in imagination the perfection that I cannot attain—by night I dream of the joy that can never be mine; and I wake in all the bitterness of disappointment, to regret that the day should return to deprive me of the poor shadow that only thus I can make my own.'

'Alas!' thought Mustapha, 'and after all then, all this splendor makes not its possessor happy.' 'May I be permitted to inquire then,' he asked, 'into the cause of this deep despondency? Doubtless that blow must be heavy, which can so mar all the happiness that should be yours. Yet forgive me if my question be painful, and do not reply. I know that there are sorrows, in which the soul seeks not companionship, and spurns alike communion and complaint. Upon such I would not intrude. The heart knoweth its own bitterness, and it is not for the stranger to intermeddle with its joy.'

'Alas!' replied Selim, 'it is but too true—yet to your sympathy will I expose the sorrow that consumes me. Look there'—and he pointed to an obscure corner of the garden. The eye of Mustapha followed the direction of Selim's finger, then reverted with a look of ineffable surprise to his face. But there, nothing was visible but the strong expression of deep and unfeigned sorrow, and again he turned his eyes to the point that Selim's finger indicated. At last, unable to express his astonishment, 'I see nothing there,' he said, 'but a crooked oak.'

The finger of Selim fell, and his hand dropped to his side. 'Aye! there it is,' said he. 'For fifty years the object of my ambition, I may say of my life, has been to make this garden perfect. It has been my thought by day, and my dream by night. I have lived for it, I have loved it. But for that tree, I had been happy. But do what I will, that tree is always there, and always crooked. Twice has it been hewn to the ground, and then the gap caused by its vacancy marred my plan even more than its deformity. I planted others in its place, and they died or by some strange fatality they too became deformed. I have stuggled in vain with this tree. But all is fruitless. My plans are crushed—my hopes blasted—my life and its labors have been vain;'—and bursting ing into a passionate flood of tears, the unhappy man walked despondingly away.

'And is this then' thought Mustapha 'the happiness I envied? Is this the delight of illimitable riches?—of having nothing to desire? Then welcome my wants and my contentment! I have learned that gold cannot purchase pleasure—and that happiness dwells not in boundless wealth, but in a contented spirit.'

The old man rose to depart; but after moving a few steps, he stopped, and turning again to the young man whom he had more particularly addressed, 'Go my son,' said he 'the world is before you. You have life's mountains to bring down, and its vallies to fill up. Faint not because fair hopes are sometimes crushed, but struggle most manfully, when disappointment presses most heavily. You have honorable objects of honorable pursuit—and you are happy. But when real difficulties have vanished before vigorour efforts, when life's task becomes light and its rough places are made smooth, when its objects of earnest pursuit are obtained, and the *ennui* caused by too few desires arises—then *beware the crooked oak*.'

DRYAD.

MISCELLANEOUS SELECTIONS.

STATE AND PROSPECTS OF RELIGION IN IRELAND.

We have occasionally laid before our readers some extracts from recent and authentic publications, exposing the condition of things in Ireland. It is evident from all that has been published upon this subject, that the abuses, growing out of the religious establishment of that country, are indeed enormous: and are calling loudly for remedy. The vast provision made for the support of Episcopacy, totally disproportioned to the actual faith and wants of the population; the number of inferior church livings, averaging, as it appears, at £800 per annum; besides the enormous revenues of the Bishoprics and of the higher dignities of the church; the consequent wealth and power of the Irish clergy; their habitual absence from their cures, having in truth few souls within their charge; and the various corruptions growing out of the whole system; the sufferings and discontent of the people, compelled to sustain the burden of an establisbment, to the faith, instruction, and spirit of which they are conscientiously opposed;—and this in addition to the support of their own religion—have been fully developed. The subject is exciting a strong interest throughout the kingdom.

In an interesting work entitled 'Three months in Ireland, by an English Protestant'—which has not long since been published, a striking exposure is made of these great evils. The writer, who is a member and admirer of the English Episcopal Church does not hesitate to express his decided reprobation of the whole system;—and with many valuable remarks of his own, to which we refer our readers, he thus adduces the testimony of Mr. Wakefield, in his able survey of that devoted country.

'The incomes of church livings in Ireland are generally much larger than in England, and of late years they have been greatly augmented from the increase of tillage. The deanery of Down in the year 1790 was worth only £2000 per annum. This year it was let for £3,700. The rectory of Middleton in the county of Cork, when held by Mr. Berkeley in 1785, yielded scarcely £800 per annum; at present it produces upwards of £2,800. A living of £500 is but a middling one in Ireland, and any thing beneath it is considered as very low.

'The English reader will no doubt be astonished to hear that there are absentees among the Irish bishops, some of whom think it sufficient to visit Ireland, and reside there for a month or six weeks in the summer; while others, preferring the enjoyment of society to a dull residence at the diocesan palace, fly from the uncultivated wilds and cheerless bogs by which they are surrounded to mix in fashionable life, and participate for years in the pleasures of Bath or London without ever seeing Ireland.

'Mr. Ensor, a neighbor of the primate of all Ireland, says in his work on Ecclesiastical Establishments: "The primate of all Ireland, though in the summer of 1807 he enforced the duty of residence to his clergy, almost immediately after his charge quitted the island, nor did he return till the following summer." But I would ask how many years the primate's family remained in England while his grace only made summer visits to the metropolitan palace? Does not such a partial residence constitute an absentee bishop? Mr Ensor in a note says: "this prelate was not this year a member of the imperial parliament."

'I have often heard it asserted, that large benefices ought to exist and be bestowed on men of learning and merit as an encouragement to others to exert themselves for the benefit of the church. But is merit and long service always attended to in the choice?—Were I called upon to state the ages of some of the Irish bishops, it would appear that these valuable dignities have sometimes been conferred upon very young men. It may however be said that they were educated for the profession, and fitted for discharing its duties by a regular and learned education.—But this does not seem to have always been the case: one archbishop was, I believe, before his appointment, a lieutenant in the navy; the dean of Clogher was a member of the Imperial Parliament, and the rector of a valuable benefice was lately an aid-de-camp at the Castle. Many similar instances might be adduced, but I hope my readers will consider these sufficient.

'I wish for the sake of humanity and for the honor of the Irish character, that the gentlemen of that country would take this matter into their serious consideration. Let them only for a moment place themselves in the situation of the half-famished cotter, when he sees the tenth part of the produce of his potatoe-garden exposed at harvest-time to public *cant*, or if he have given a promissory note for the payment of a certain sum of money to compensate for such tithe, when it becomes due, to hear the heart-rending cries of his offspring clinging round him, and lamenting for the milk of which they are deprived by the cow being driven to the pound to be sold to discharge the debt. Such accounts are not the creations of fancy; the facts do exist, and are but too common in Ireland. I have seen the cow, the favourite cow, driven away accompanied by the sighs, the tears, and the imprecations of a whole family, who were paddling after through wet and dirt to take their last affectionate farewell of this their only friend and benefactor at the pound gate. I have heard with emotions which I can scarcely describe, deep curses repeated from village to village as the cavalcade proceeded. * * * * * On the following morning the most alarming accounts of threshers and whiteboys have met my ear, of men who had assembled with weapons of destruction for the purpose of compelling people to swear not to submit to the payment of these tithes. I have been informed of these oppressed people in the ebullition of their rage having murdered tithe-proctors and collectors, wreaking their vengeance with every mark of the most savage barbarity. Cases of this kind are not rare in Ireland, they take place daily; and were a history of such tragical events collected, they would form a work which could not be read without horror, and which would be the best comment upon the system.

'Lord Charlemont, among the causes of the rising of the whiteboys, who were all of the Catholic persuasion, enumerates "tithes, which the Catholic, *without any public advantage*, unwillingly pays in addition to his priest money."'

A VILLAGE LIGHTED BY NATURAL GAS.

The village of Fredonia, in the western part of the State of New York, presents this singular phenomenon. I was detained there a day in October of last year, and had an opportunity of examining it at leisure. The village is forty miles from Buffalo, and about two from Lake Erie: a small but rapid stream called the Canadaway passes through it, and after turning several mills discharges itself into the lake below; near the mouth is a small harbor with a light house. While removing an old mill which stood partly over this stream in Fredonia, three years since, some bubbles were observed to break frequently from the water, and on trial, were found to be inflammable. A company was formed, and a hole, an inch and a half in diameter, being bored through the rock, a soft fetid limestone, the gas left its natural channel and ascended through this. A gazometer was then constructed, with a small house for its protection, and pipes being laid, the gas is conveyed through the whole village. One hundred lights are fed from it more or less, at an expense of one dollar and a half yearly for each. The flame is large, but not so strong or brilliant as that from gas in our cities: it is however in high favor with the inhabitants. The gazometer I found on measurement, collected eightyeight cubic feet in twelve hours during the day; but the man who has charge of it told me that more might be procured with a larger apparatus.—*Silliman's Journal.*

NORTH AMERICAN REVIEW

FOR January 1830. This day published by GRAY & BOWEN, corner of School & Washington-streets.

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